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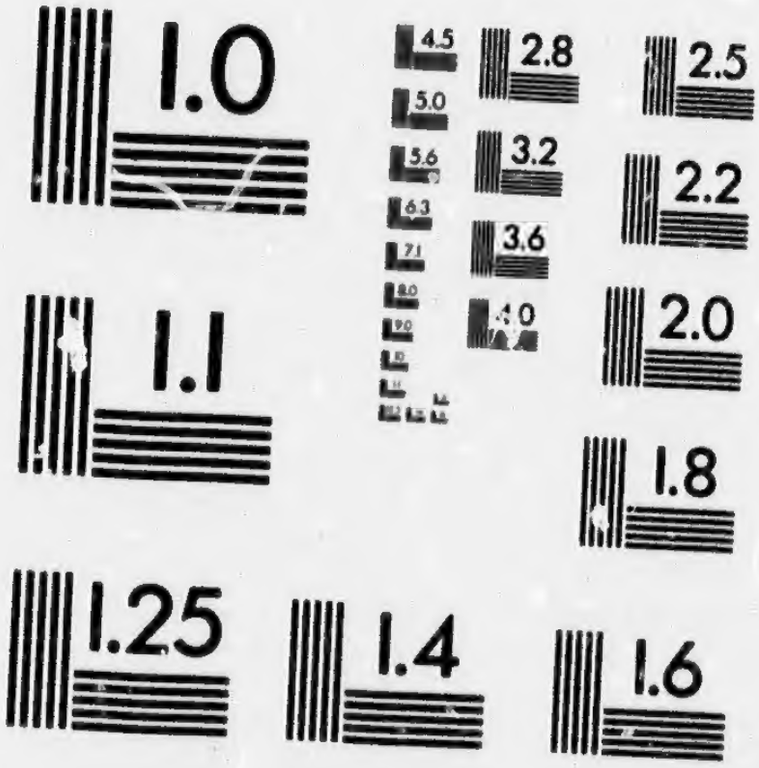

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TRACTS BY CANADIAN LAYMEN.

NO. 6.

OUR DEFENCE.

The statement, that history repeats itself, is almost too trite to bear quotation. That of the English Church in the mother country is furnishing an example of this phenomenon in the case of the Colonies, and nowhere more conspicuously than in Canada. True, we are perhaps a quarter of a century in the rear; but the increased activity of thought, the impetus given to research, and the silent influence of England upon her dependencies, must inevitably tend to contract this distance rapidly. For the rest, the parallel is a close one. Those who have pioneered the Catholic revival there have undergone every manner of vituperation, but have fought through it all to the attainment of a virtual conquest; and if Catholics here are equally determined, a similar victory awaits them. In the meanwhile, we must expect a good deal of opposition, varying in its kind from dignified rebuke to rancorous abuse. As in England, so here, many become enemies to the truth from simple misunderstanding, and some also from sheer malevolence.

The best defence of our action in the issue of this series of Tracts will be a review of the existing state of the Church in Canada.

Until lately, the dominant party in this branch of the Anglican Communion was that faction which styles itself Evangelical. Attempts have been made in the Synods of past years to deprive Churchmen of their Catholic heritage; and if these attempts failed, we have to thank the spirit of conservatism as much as that of orthodoxy. About the end of the year 1873, the partisans of Geneva became fully convinced of the abortive nature of their efforts; they therefore constituted in Toronto a branch of the Church (?) Association, a body of the most disreputable antecedents, formed in England for the object of persecuting the Catholic Clergy. During the year 1874, energetic work has been done by the Association; it has disseminated a large quantity of pernicious literature through the Dominion, and has enrolled among its members several high clerical dignitaries, and a great number of laymen; and its lawless and traitorous action has prompted the presentment to the Bishop of Toronto of several of its leading movers. The schismatical nature of the Society is amply shown by the fact that

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the two Church-wardens, and several vestry-men, of the Cumminsite secession in Toronto are named on its roll of membership.

As far, however, as we can ascertain, this body of extreme Puritans is rather noisy than influential, taking the whole Dominion into account. The bulk of Churchmen are colourless, and must be classed in the "mere Anglican" category. In a recent Tract, we have discussed the idiosyncracies of this type of character, and we shall add a few remarks in the present number. We are satisfied that the culture of this style of Churchmanship will never advance the true interests of the Church.

There remains the Catholic party, which, in its broadest sense, includes many whom we should class with those with whom we have just dealt. Among these, we notice with the most marked reprobation a band of priests who profess to hold the Catholic faith in its fullness, but are members of Orange Lodges. A man can as easily serve two masters, as he can be a good Catholic and a conscientious Orangeman. In the General Declaration of the Loyal Orange Association, we read that "The Orange Society admits no man within its pale whose principles are not Loyal, and whose creed is not Protestant." A priest must be invested with a more than Pauline faculty of becoming all things to all men, to go about, "equally enlightening the whole periphery" of his parish with Orange principles and Catholic teaching!

Under these circumstances, when the Protestants have commenced active hostility; when the Anglicans practise a dishonest reserve; and when some who call themselves Catholics conceal the Orange colours under the cassock of the High Churchman, we cannot but exclaim, in the plaintive language of our antagonists, "Is there not a cause?"

Some time ago, that organ of timid respectability, misnamed "The Church Herald," objected to our Tracts as provoking the rejoinders of the Church (!) Association. If the editor of that effete journal had consulted dates, he would have found that the notorious Puritan Manifesto of 1873 preceded our first Tract by several months. We are far indeed from insinuating that this series of papers would not have appeared, had the Association forborne to attack the principles of the Church; but we do affirm that its action hastened ours; and we are far from agreeing with any one who intimates that this result is a cause for regret.

The times are much out of joint. Our clergy have, as a rule, neither the confidence of their own people, nor the respect of them that are without; and this lamentable circumstance is chiefly due to

the position which they assume. A man who preaches just enough Catholic doctrine to alarm those who do not accept it, and not to satisfy those who do, is thought by the former a "Jesuit," and by the latter a Trimmer.

While this concerns the clergy themselves, their flocks are left in the interim without proper instruction, and the progress of the Catholic revival in Canada is rendered slower than in any other branch of the Anglican Church, if we except perhaps Ireland and Australia. It is our firm conviction, that something mnst be done; and what we are doing is intended to arouse in some measure the spirit of inquiry about Church principles; because we are sure that this spirit, once aroused, will lead our people away from a degraded Protestantism. It does not come within the province of these tracts to deal exhaustively with the subjects on which they treat; much less does it belong to their authors to "construct systems of theology," though one small objector has attributed this curious intention to them; but our aim is to indicate what that system of theology is, which Catholics hold, which Protestants disclaim, and which we suppose that some of our ingenious functionaries manage to believe as Catholics, and to disbelieve as Orangemen. In brief, we wish only to open up questions which those who feel interested in them may work out by reference to more elaborate treatises. Some people will, of course, think our programme founded on a mistake; but we hope that no one will now consider it unintelligible.

If what we at any time allege is incapable of logical support, we are more than willing that it should be controverted. On the other hand, those who admit the general accuracy of our deductions, ought not in fairness to deprecate their publication as being inopportune. We are hardly of opinion that in matters of faith and doctrine

"Blunt truths more mischief than nice falsehoods do."

Some good Church-people object to the formation of Guilds and Societies to promote special ends. If the Church were in an ideal state, as in Apostolic and sub-Apostolic days, the existence of such organizations would certainly be an anomaly; but, in the Church of to-day, necessary work will be left undone, unless the workers effect a corporate unity within the wider circle of their common Churchmanship.

It is impossible for us to consider recent censures without alluding to the Bishop of Toronto's late Allocution. We recognize, with the most cordial feelings of gratitude, the service which his Lordship has rendered to the Catholic cause by his judicious treatment of the Associationists. At the same time, we regret that he has so far ren-

dered a concession to popular prejudice as to pronounce an unqualified condemnation of the pamphlet "Vox Dei aut Vox Populi." That work, we believe, conclusively proves the continuous tenure of Catholic doctrines from the earliest ages, and shows that the chain has not been entirely broken in the Church of England. The voice of God has always spoken in His undivided Church as really as when the Apostles said: "It seemed good to the Holy Ghost and to us;" and a detailed refutation of the writer's arguments would be far more to the point than a facile denunciation of the name of the pamphlet.

The Bishop, scarcely to our wonder, endorses that maxim, so dear to his brother of Western New York, that our Church is both Catholic and Protestant, and that she is Protestant as against the Roman belief on the one hand, and the heresies of the sects on the other. It is high time that this little fallacy were exploded. No advanced Catholic, and much less any weaker brother, dares to claim for the English Church, by herself, the gift of infallibility. But if the English Church be not infallible, it cannot be correctly predicated of her that she protests against error absolute; all that can be affirmed is, that she protests against what she considers error. On this showing, however, the Pope of Rome is as resolute a Protestant as any Canadian Dean. Thus the assertion, that the Church of England is both Catholic and Protestant, is either erroneous or unmeaning.

One specious objection to our line of conduct yet remains. Some will say, "Why do you denounce mere Anglicanism? You ought to coalesce with the mere Anglican party, because it is raising the bulk of the people out of that Evangelicalism of which you disapprove."

The 'moderate' men, whatever their sympathies may be, offer substantially almost as great a hindrance to Catholic progress as their ultra-Protestant brethren. A comparison will serve to illustrate this apparent paradox.

Two brothers meet in Quebec. A telegram informs them that their father, in Toronto, is dangerously ill, and wishes to see them. The younger brother remains in Quebec; the elder goes as far as Montreal, and no further. We say that the latter, though locally nearer to his father than the other, is just as far from him in effect as if he had never left Quebec. He has simply exchanged his old location for a meaningless compromise.

Having now offered some explanation of the reasons which prompt our action, we have only to add that we intend to be moved from our present line by no influence that man can exert. We will not be quiet; we will not be put down; we will not secede. Those who have opposed us in the past may do so still, if they desire. But we hope that all Canadian Catholics, who approve of the work which we have commenced, will try to afford us their assistance in circulating our publications.

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A WARNING.

In a recent number of the "Church Times," certain statements appeared over the signature of "Dies Judicii," relating to the Church in Canada. It was alleged, that several priests in the Ontario Diocese wear a distinctive dress when officiating as celebrants; and that certain gentlemen had to leave Dr. Jones's choir at Ottawa, because they could not be allowed to wear "a cotta cut exactly like a chasuble." Both of these assertions are absolutely false, and emanate from a disreputable source. They would, however, have passed unnoticed, had not Dr. Jones, in a letter to the *Globe* of the 5th of February, endorsed the latter allegation, and thus given the weight of his authority to a libel.

As "Dies Judicii" evidently pretends to some discernment in the matter of vestments, it ought to have occurred to him to explain that the "distinctive dress," with which he has endowed the Ontario priests, is *cut exactly like a surplice.* The statement about a cotta is ABSURD, because a cotta could not be "cut like a chasuble" without ceasing to be a cotta; and it would be as reasonable to talk of a slipper cut exactly like a hat. That an ordinary ignoramus should indite such rubbish is perhaps not wonderful; but it may well excite surprise that it should obtain the endorsement of Dr. Jones, who ought to know how a chasuble is "cut," because he has assisted in English Churches where the legal vestments are used, and has probably worn them himself, though not by any means in Canada.

The statement, besides being absurd, is UNTRUTHFUL. Two gentlemen left Dr. Jones's choir in the spring of 1874, because they maintained the right of bowing slightly when they passed the Altar, of using the sign of the cross in the creeds, and of wearing surplices reaching to the knees, over their cassocks. In the two matters of personal ritual, they followed the example of Dr. Jones himself, as practised at sundry times in their presence; in the matter of surplices, they followed his written instructions. The Choir Rules, dated Epiphany 1874, prescribe that "THE MEN AND BOYS SHALL BE HABITED IN SURPLICES AND CASSOCKS, THE FORMER REACHING TO THE KNEES, AND THE LATTER TO THE FEET, OF THE WEARER." In the face of these notorious facts, they were ejected from the choir. Their complaint, however, is not so much based on this maltreatment, as on the subsequent misrepresentations which have found currency respecting it.

All Churchmen whom it may concern are warned, before accepting any damaging charges against individuals, to be sure that these charges do not proceed from ORANGEMEN, who use the Catholic disguise with the effect, if not with the purpose, of impairing the vitality of the Church.